CATHOLIC ACTION

ol. XVIII, No. 9 September, 1936

"CATHOLIC ACTION" N.C.W.C. STUDY TOPIC FOR OCTOBER

Unity in Catholic Education
Emphasis on Religion in Education
Institutes For Rural Life Directors
Galveston Prepares For N.C.C.W. Convention
Educational Activities of the K. of C.
National Catechetical Congress

Our Common Catholic Interests:

Evils of Selfishness in Education Pointed Out by Bishop Peterson—Current Data on Catholic Schools Supplied by N. C. W. C. Education Department—Contribution of the N. C. E. A. to the Development of Catholic Education—Holy Father Again Praises U. S. Bishops for Example of Unity—Growth of Cooperatives in U. S. Cited by N. C. W. C. Rural Life Bureau Director

Month by Month with the N. C. W. C.

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NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE
:-: What It Is — What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

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No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVIII, No. 9 SEPTEMBER, 1936

OUR COMMON CATHOLIC INTERESTS

THE August issue of *The National Catholic Educational Association Bulletin* contains the complete sermon delivered at the opening Mass in St. Patrick's Cathedral, New York City, of the Association's 1936 convention by the Most Reverend John B. Peterson, Bishop of Manchester, president general of the N. C. E. A. and episcopal chairman of the N. C. W. C. Department of Education. The address of Bishop Peterson, who took for his subject "The Charity of Christ—The Dominant Note in Catholic Education," contains abundant material for the thoughtful consideration at this season of all Catholic parents and teachers.

Evils of Selfishness In Education Pointed Out By Bishop Peterson

In beginning his remarks, Bishop Peterson paid a deserved tribute to the cooperation between bishops, priests, teachers, and parents in carrying on the ministry of Christian education and an equally deserved indictment of those who would make the schools of today perpetrators of a Godless social order, indoctrinating their students in the theory of an all-powerful and all-sufficient State. A further evil, His Excellency explained, is the education in selfishness which thwarts the very purpose of education. The fruits of this type of training are multiplying on all sides. In enumerating some of these results, the Bishop said:

"The increase in juvenile crime is largely due to an inordinate love of self and indifference to or hatred of one's victim. There is the selfishness of the designedly childless home; the selfishness of loveless mating and the meaner selfishness of the average divorce; the selfishness of enjoyment of civic privileges without thought of responsibility; the all too common and stultifying selfishness of seeking something for nothing, wealth without work, competence without thrift, salvation without sacrifice, the crown without the cross. This is due in appalling measure to education without effort, an education that presumes to provide intelligent leadership without arduous training of the mental faculties; that presumes to give strength of character without rigorous discipline of every urgent appetite and emotion; that would launch our youth upon the sea of life and its adverse winds and currents with a guide that charts only the easier way."

The supreme tragedy, however, and the parent of a progeny of others, Bishop Peterson pointed out to be: "The deplorable folly of education without religion. The remedy we offer is: more education in things of religion and more religion in education. By religion, however, we do not mean that diluted, denatured thing whose illogical dogma is derision of creeds and whose moral code is spineless conformity to the desires of selfish nature. By religion we mean faith in Him Who is Truth itself and the Light of the world; a hopeful following of Him Who is the Way—the way of unselfishness, the way of the Cross; and love of Him Who is Charity. The religion of Jesus Christ is above all a religion of charity. Charity, however, does not mean an optional dole, but an obligatory love of God and of neighbor. The aim of religion is to give God glory, and to give the soul to live the life of the very Spirit of God, the Holy Ghost Who is the mutual love of Son and Father. The life of true Christians is the Christ life, and Christ's love living in them, in answer to His farewell prayer to His Father: 'that the love wherewith thou hast loved me may be in them and I in them.' The rule of such a life is love of God and helpful love of needy neighbor in generously balanced measure with love of self. Selfishness, thus, has no place in Christian

life or in Christian education. It is unworthy of the follower of Him Who said: 'By this shall men know that you are My disciples, that you love one another.' "

Justice and its twin virtue of charity, the Bishop said, are what the world needs today as the surest safeguards of democracy, the endurance of which depends upon a return to pioneer discipline, sacrifice and unselfishness and their inculcation in the schools of the nation. In conclusion Bishop Peterson said:

"To provide such an education for our children may be for us a heavy financial burden, though it would not if an appreciative people could only know the strength it lends to our nation. But its very cost testifies to our conviction of the worth of self-sacrifice, to ourselves, to our children and to our land.

"To our land! It has been said that the victories of England on fields of battle were won on the campus of Eton. So, too, the warfare for God and truth, for justice and liberty, is being waged today in the classrooms of Catholic schools. That they and the Church which has the courage to provide them are the staunchest pillars of American liberty finds ample proof in the fact that the enemies of liberty, of America, and of the Church are one and the same."

Current Data on Catholic Schools Supplied by N. C. W. C. Education Dept.

RELIABLE data with regard to the current status of Catholic education in the United States has been available through the N. C. W. C. since the organization of its department of education. Each year, and often several times a year, the department's Division of Statistics and Information has furnished up-to-date and especially valuable guiding facts concerning the extent and importance of the Catholic school system in this country and the services it is rendering to the Church, the nation and society at large. The latest data, compiled by James E. Cummings, assistant director of the department, is especially significant and thought-provoking at this season of the year when more than two and one-half million students are preparing to take advantage of the facilities afforded by our Catholic educational institutions.

According to a survey made by Mr. Cummings and furnished the *N. C. W. C. News Service* as a part of its 1936 school supplement, a total of 2,605,500 students are expected to enroll in 10,520 Catholic schools during this month of September, coming thereby under the influence of 86,200 Catholic teachers, religious and lay. The foregoing estimate is based on complete figures of the recently published 1934 biennial survey of the N. C. W. C. Department of Education, supplemented by parish returns of the 1935-1936 term. The prediction for the new school year indicates an expected increase of 1.3 per cent over the total enrollment of 1934. This optimistic, yet conservative, conclusion is founded on more favorable conditions in the general economic situations in the country that are tending to increase the support and revenue of Catholic schools.

The classification of Catholic schools that will be opened throughout the United States this fall, the number of teachers that will staff them and the number of pupils that will attend them, according to Mr. Cummings' survey, are as follows: Total number of schools of all classes (elementary, high, normal, universities and colleges, preparatory and major seminaries) 10,520; total number of teachers, 86,200; total number of students, 2,605,500.

From his study and analyses of data submitted to the N. C. W. C. Department of Education Mr. Cummings has made some interesting deductions with regard to finances.

On the basis of the average per capita cost in 1934 applied to the average attendance in Catholic schools in all states, the conclusion is reached that the Catholic school system saved the nation $139,626,512 in 1934. This amount is exclusive of capital outlay and interest. The remarkable part of this estimate is that the per capita cost in the public schools in 1934 was $67.48, the lowest that it has been in these schools in more than a decade. Current expense per pupil in average daily attendance in the public schools in 1933 and 1930, for example, amounted to $81.36 and $86.69 respectively.

Catholics may therefore feel justly proud of their school system that in a depression year has saved their fellow tax-payers over 139 million dollars. This accomplishment is all the more impressive when we consider that in 1934 the salaries of public school teachers were reduced, general expenses were curtailed, school terms were shortened and many public schools were actually closed.

Contribution of the N. C. E. A. to the Development Of Catholic Education

IN CONNECTION with the foregoing discussion and comment regarding our Catholic school system, we deem it appropriate at this time to direct attention to the ever-increasing contribution which the National Catholic Educational Association is making toward the development of the Catholic school system and the promotion of a better understanding both within and without Catholic schools of its noble aims and purposes.

The National Catholic Educational Association is the outgrowth of a feeling among Catholic educators that the vital importance of the work demands that there should be unity and cooperation among those who are actively interested in Catholic education. Its purpose is to bring Catholic educators into closer relation

o regulate Catholic educational work by Catholic tandards, to cultivate devotion for Catholic ideals in ducation and to promote the thoroughness of the Cath-lic educational program by conference, exchange of iews and comparison of experience.

The association was formed in St. Louis in 1904. It as held annual meetings since then, and each year the nfluence of the association has been extending more nd more widely. It is a means by which the united oice and experience of Catholic educators can find eady expression. Whenever members of the Hierarchy ave had occasion to refer to the movement, it has been o speak the word of exhortation and approval. The rticles of organization provide for a central board of overnment made up of officers chosen by the confer-nces in joint session. Provision was made in the con-titution for new conferences, as they might be organ-zed in the several departments of Catholic educational ork, to be affiliated with the central board.

The association now includes the following depart-ents: College and University Department, Secondary-chool Department, School-Superintendents' Depart-ent, Parish-School Department including the Catholic eaf-mute Section and the Catholic Blind-Education ection, Seminary Department with Minor-Seminary ection.

The N. C. E. A. Bulletin which is issued quarterly is nt to all members. Each year, the November bulletin cludes the proceedings of the previous annual meet-g. Anyone interested in the work of Catholic edu-tion may become a member of the association whose eneral office is located at the headquarters of the Na-onal Catholic Welfare Conference, 1312 Massachu-tts Avenue, N. W., Washington, D. C.

IN THE Diocese of Saint Cloud, Minnesota, the Most ev. Joseph F. Busch, Bishop of the Diocese, has in-ugurated a program of Catholic Action, which brings the activities of all parish and diocesan organizations under three canonically erected confraternities. A diocesan conference was eld in St. Cloud in June during which the program as presented to the priests of the diocese in detail. s various points were discussed and resolutions dopted for its institution throughout the diocese this all.

Comprehensive Program of Catholic Action Launched In Diocese of St. Cloud

The Confraternity of Christian Doctrine embraces e educational and intellectual activities of religion. he existing plan of vacation schools in every parish hich either lacks a parochial school or cannot furnish mplete religious instruction to all children by means its school, has been extended to every parish and ission under diocesan direction. A program of adult education calls for the establishment of religious study clubs in every parish. The promotion and support of Catholic education is being assigned to societies of laymen and women who will aid pastors in this vital task.

The Confraternity of the Blessed Eucharist is engaging the activities of religious clubs and societies. A fuller participation by the laity in the Eucharistic Sacrifice and the administration of the sacraments is its first objective. Church work, the care and provision of the altar and sanctuary, pious sodalities, musical and choral organizations are being associated with this confraternity.

The Confraternity of the Holy Ghost is being erected to include charitable and social works of religion. Existing organizations, such as the Women's Guild, the Diocesan Council of Catholic Men and the Diocesan Council of Catholic Women, fraternal organizations and societies, the Boy Scouts, 4H clubs, Columbian Squires, are being affiliated.

A diocesan bureau of Catholic Action has been established in the Chancery Office, with the Rev. Ferdinand C. Falque as its executive secretary, to set the program in operation and direct its activities.

HIS HOLINESS, Pope Pius XI, has again taken occasion to praise the archbishops and bishops of the United States for the results achieved through their united efforts to promote clean motion pictures—a work which he called a great and salutary example to all. The Holy Father's words were spoken at a farewell audience accorded the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, prior to His Excellency's return to this country following an official trip to Vatican City.

Holy Father Again Praises U. S. Bishops For Example of Unity

Pope Pius also took occasion to laud the work of the Confraternity of Christian Doctrine and the Holy Name Society and to extend his well wishes for the success of the forthcoming conventions of these two bodies to be held in New York.

Archbishop Cicognani presented the Holy Father with a large book of press clippings, assembled at N. C. W. C. headquarters in Washington, referring to His Holiness' Encyclical Letter *Vigilanti Cura* urging painstaking vigilance over the motion pictures for the protection of the morality of the people. Saying he is always interested in the problem of motion pictures, the Holy Father praised the efforts of American Catholics to elevate them. Far from condemning motion pictures, Pope Pius continued, he considers them an agency for good. And, he added, all who have at heart honesty in family order and in society must cooperate to give sound orientation to such a powerful means of

culture, propaganda, information and moral training. Pope Pius then lauded again the crusade against immoral pictures carried on under the leadership of the American Hierarchy.

He desired particularly, Pope Pius continued, to extend good wishes for the coming conventions of the Confraternity of Christian Doctrine and of the Holy Name Society. He knows well how efficacious and beneficent is the activity of the Holy Name Society, the Holy Father said. The example of such a large number of men so well organized cannot but have a great effect not only in religious, but also in moral and social matters. He is likewise pleased with the confraternity's work of spreading the knowledge of the Church and its teachings and its cooperation in even the most remote parishes, where, he said, the greatest difficulties are to be met.

Pope Pius commended to all his American children that they pray with increased fervor in these painful times when prayer is so much necessary and that they trust much in the spiritual union effected through prayer. His American children, His Holiness added, are always present in his heart. Pope Pius concluded by blessing Archbishop Cicognani with paternal benevolence.

Growth of Cooperatives In U. S. Cited by N.C.W.C. Rural Life Bureau Director

THERE is rapidly increasing evidence of an effective stir of interest in cooperative enterprise in the United States today, according to the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau, National Catholic Welfare Conference. Appointing a commission to make a three-months survey of European cooperatives is one reflection of this interest, he said, and cooperative credit has been listed as one of the major items of the commission's study. Particularly in the form of what is known as the credit union has cooperative credit experienced a very substantial and successful growth in Europe, he noted.

"Credit unions," Dr. Schmiedeler said, "are now also showing a very appreciable and rapidly increasing growth in the United States. During the first six months of 1936, more than 150 new credit unions were organized every month. To cite the example of a single state, more credit unions were organized in the State of New York in the first six months of 1936 than were established during the entire preceding six years. The Credit Union Section of the Farm Credit Administration, which has just completed its second year of work, has already organized 1,500 credit unions. It is estimated that there are more than 4,000 of these cooperative credit units in the United States. Their membership is rapidly approaching the one million mark.

"A credit union is a corporation organized under a State or Federal charter and subject to the usual banking regulations. It is in reality a species of miniature bank; it receives deposits, makes loans, and is empowered to invest its surplus in approved securities. The credit union is a coopertive bank because it is owned and managed by its members, each member having but one vote in the election of officers. It accepts the savings of its members in weekly, semi-monthly, and monthly installments.

"To become a member of a credit union, one must be identified with the group in which the cooperative association is organized and must agree to save at least one share of $5, paying for it with cash at the rate of 25 cents a week. If a person can save 50 cents a week, he subscribes to two shares; if $1 a week, to four shares, etc. This is the usual procedure.

"One of the outstanding purposes of the credit union is to provide credit on reasonable terms for its members, enabling them to remain free from the clutches of the loan sharks. Loans are made only to members. The interest charged is fixed by the board of directors, a group that is elected annually by and from the membership. There is in every credit union a special credit committee whose duty it is to find out whether proposed loans are safe and for good purposes.

"Character is always the first consideration and the foundation on which loans are made. It is here particularly where the peculiar value of the parish credit union becomes apparent. The members of a parish are quite well known to each other and there is a common bond of religion binding them together. Ordinarily, loans exceeding $50 cannot be made without co-makers who have adequate security.

"Other useful purposes of the credit union are the promotion of thrift and saving among its members and education of its members in the management of money.

"Four national organizations are today promoting credit unions in the United States: The Parish Credit Union National Committee, Washington, D. C.; the Central Bureau of the Central Verein of America, St. Louis; The Credit Union National Association, Madison, Wis.; the Credit Union Section, Farm Credit Administration, Washington, D. C. The first two are Catholic organizations and are interested in promoting so-called parish credit unions, that is, cooperative credit units established on the basis of Catholic parish groups. The other two are secular organizations and, while interested in the establishment of parish credit unions, are also promoting units on various other bases, such as industrial, fraternal, or neighborhood groups.

"It is to be hoped that as the credit union movement continues to gain momentum, the parish units will also enjoy a constantly increasing growth."

RESTORATION *of* RELIGION *in* EDUCATION

By
ev. Dr. George Johnson

THE thought uppermost in the minds of most Catholic parents at this season of the year is that of Catholic education. As stated elsewhere in this issue, some 2,600,000 students, corresponding to the call of their Church, will seek the advantages of Catholic elementary, secondary and higher education. All of us need to be reminded of the reasons why Catholics maintain at tremendous sacrifices a system of schools which makes training in religion an essential part of its curriculum. The accompanying article, written by the director of the N. C. W. C. Department of Education for the 1936 Educational Supplement of the *N. C. W. C. News Service*, stresses the twofold mission of the Catholic school and the duty of the Catholic clergy and laity in aiding the realization of that mission.

ONTEMPORARY American education is grop-
ing about, trying to find some way of expressing its purposes and its outcomes in terms of
racter and human personality. The crisis through
ch the nation has been passing since the World
r has revealed among other things that the integ-
and the moral sturdiness, the unselfish devotion to
common good, which had largely been taken for
nted as the definition of an American, is largely
-existent. We have given evidence of stupidity in
conduct of our affairs, but worse than that we have
wn a disturbing lack of the power of self-control
ch augurs ill for the future of self-government.

ducation is now realizing that its emphasis in the
was too purely intellectual and that it made a
take in assuming that knowledge is virtue. Now
ddresses itself to the task of dealing with the indi-
ual child or youth and seeks to discover methods
techniques of teaching based on the principle of
lance.

e have developed instrumentalities for testing
evement and learning of subject matter; now we
experimenting with devices for measuring attitudes
character traits.

HERE in the past we have been content to write
off scholastic and temperamental maladjustments
omething that had to be taken for granted, we are
recognizing them as challenges to our educational
petence and making up our minds to do something
t them. Experiments of one kind or another in
acter education are taking place all over the
try.

nce the days of Horace Mann and the so-called
mon School Revival here in the United States re-
n has had no place in the pattern of American ed-
ion. Throughout the years thinking people—and
were not all Catholics—have voiced great concern
this fact and have predicted that the American
acter must inevitably decay once it has lost all sense of creaturehood and responsibility to a Creator. At the present moment we seem to have reached that stage in our national development. The religious ignorance of the American people and their insensitivity to real religious values is rather appalling. Atheism raises its ugly head on every side. Educational theory, which began by being neutral in matters religious, is today rather definitely anti-religious.

GROUPS of intelligent, high-minded and sincere individuals are coming together constantly here, there and elsewhere to discuss the problems that are challenging our democracy. The one subject they are afraid to talk about is religion. Let it be intruded into the discussion and the result is a kind of general embarrassment. Someone is sure to mumble something about sectarian differences raising an insurmountable barrier to any religious approach to the solution of our differences. Those present who are under forty look about them rather blankly as though to say, "But I thought that issue was dead and buried long ago." They belong to the second or third generation of those who have never had anything of God in their knowledge.

The product of the American university whose field is education or social service is inclined to dispute the contention that religion is necessary for character formation. He will point to nations where religion has been firmly entrenched and ask what price the church in view of the turmoil for tyranny that there exists. He will reel off statistics of crime and delinquency to prove that people with church affiliations are just as bad as people without. Even the newspapers bring grist to this particular mill. As this is being written they are emphasizing the fact that the youthful participants in a particularly shocking crime were active workers in their respective churches.

All of which complicates the problem of Catholic education in the United States and thus places a greater responsibility upon the Catholic school. The

American Catholic has a twofold mission in this regard. On the one hand he must provide for the Catholic child schools and means of education that will be adequately equipped in every way to develop true Christian character. The curriculum, the teaching, the discipline, the atmosphere of the Catholic school must be such that the pupils attending it will come forth thoroughly imbued with the spirit of Jesus Christ and ready and eager to manifest Him in every circumstance of their daily lives. The best proof of the validity of the Catholic contention with regard to education is the Christlike character of the Catholic graduate.

ON THE other hand Catholics have a responsibility of making religion felt in the life of the nation. This cannot be accomplished, of course, by political methods. The approach is first of all by means of good example—by demonstrating in our daily lives that our Faith really does make a difference, and that we are better citizens, better employers, better laborers, better fathers and mothers, better neighbors, because we live in and through and by Jesus Christ.

In addition to this there is the duty of laity and clergy alike to preach the Gospel by word of mouth.

The world will never come to believe what it never hears. One of the most insidious weapons that could be devised against religion is the general acceptance of the suggestion that it is not exactly good form to bring up the question of God and the things of God in ordinary conversation. Perhaps we Catholics have been too prone to respect this so-called "good form." As a consequence we keep our religion apart from the affairs of everyday life and avoid mentioning it in business or the workshop, or at the committee meeting or at the dinner party, lest we encounter the dread castigation of the raised eyebrow.

THE Catholic school in the United States is a symbol—a symbol of something that the nation is in a fair way of losing, and losing which it loses its life. At the same time it is a symbol to Catholics themselves. They have created it and maintained and developed it at the cost of great sacrifice. To them it symbolizes all that is meaningful to them in life. It reminds them of the fact that they are different from those who do not believe. This difference is fundamental and it is unfortunate. Today it is a difference not between the Catholic and the Protestant and the Jew; it is rapidly becoming the difference between those who believe in God and those who do not. Those who are one with Christ in Faith and Baptism have the duty of doing all in their power to compose this difference. It cannot be composed by compromise. It cannot be composed by being polite and talking about the weather. It can only be composed by men and women of apostolic stature who love their fellowman enough to go forth and follow him into the highways and byways intent on winning him to Christ.

N. C. W. C. Supplies Data on FHA As Aid to Churches

A LETTER addressed under date of August 12 to all the ordinaries of the United States, and signed by the Most Reverend Joseph F. Rummel, Archbishop of New Orleans and episcopal chairman, Legal Department, N. C. W. C., and William F. Montavon, director of the department, calls attention to the benefits under the Federal Housing Administration to be expected in financing the building of Catholic institutions.

"The Legal Department of the National Catholic Welfare Conference," the letter states, "has given constant and careful study, especially during recent years, to the ways in line with federal legislation, particularly with legislation affecting the jurisdiction of the several federal lending institutions that have been set up, by which financial saving may be made available for our Catholic institutions. In this connection an amendment of the Federal Housing Act, enacted during the recent session of Congress, is of interest.

"We are inclosing publications of the Federal Housing Administration concerning the insurance of loans made to hospitals, orphanages, colleges, schools and churches, for modernization or, in the case of property damaged through catastrophe, for reconstruction and replacement.

"Churches were included among the beneficiaries of the Federal Housing Act through the enactment by the Seventy-fourth Congress of public law No. 525.

"Your Excellency will understand the usefulness of this information. Insurance by the Federal Housing Administration of the lender against loss tends to make possible a lower rate of interest more favorable to the borrower and thus facilitates operations that otherwise might present difficulty.

"The provisions of law to which this information refers will expire April 1, 1937, unless further extended by Congress. The Federal Housing Administration expresses a great willingness to cooperate with borrowers, and requests that projects be brought to its attention prior to the above mentioned date on which its authority under the statute will end."

Copies of the circular or booklet in question are to be obtained by writing to the director of the Legal Department, National Catholic Welfare Conference.

Death of Mother of Bishop Boyle

WITH her son, the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and episcopal chairman, N. C. W. C. Press Department, saying the Solemn Requiem Mass, funeral services were held in Johnstown, Pa., August 17, at St. Columba's Church for Mrs. Anna Boyle.

The Most Rev. George L. Leech, Bishop of Harrisburg, was in the sanctuary at the Mass, and more than 150 priests and 75 sisters attended. Friends and fellow-parishioners of St. Columba's filled the large church to overflowing in a final Catholic tribute to Mrs. Boyle, who was 84 at her death and was not only one of the oldest members of the parish but one of the most highly regarded.

The Very Rev. Msgr. Michael J. Ready, assistant general secretary of the National Catholic Welfare Conference, represented the N. C. W. C. at the services. Frank A. Hall, director of the N. C. W. C. Press Department, also attended.

Mrs. Boyle was born in Ireland. Her husband, Charles Boyle, and seven of her children were lost in the great Johnstown flood of 1889. One other son survives, besides Bishop Boyle. He is Sheriff Michael J. Boyle.

Unity — Main Element *in* Catholic Education

TODAY more than ever before there is necessity for all Catholics to strive to understand and thoroughly appreciate the peculiar genius of Catholic higher education in order that they may spread this understanding to others. The peculiar genius of Catholic Education, as the writer, president of Villanova College, points out is its transcendental unity—a quality notably lacking in the curricula of secular colleges and universities where much of the teaching is alien to the moral and religious views of Catholics. The article presented herewith is an excerpt from an address delivered by Dr. Stanford at the 1936 Commencement exercises of Loyola University, Chicago.

By Rev. E. V. Stanford, O.S.A.

OUR non-Catholic educators are thoroughly dissatisfied with the chaos of modern education. Some of them are completely at sea in their ımming up of the situation, and in their advocacy of ·medies. Some of them have gone right to the heart the matter, put their fingers unerringly upon the ·re spots and have the courage to propose the reme·es that are required. But *all* of them seem to ignore e genius of Catholic education, which has preserved rough storm and strife the essential unity of higher ducation.

That Catholic educators have been sorely tried by e very cock-sureness of the educational "nostrums" at have been showered upon them from without, I not deny. That Catholic educators have compro·ised here and there along the line of their defenses, readily admit. But I wish emphatically to state at never can it be said their dereliction has ever riously interfered with the essential unity of Catholic ucation founded, as it is, upon the rock-bottom basis Catholic theology and metaphysics. The Catholic eology and metaphysics of today are the Catholic eology and metaphysics of the Middle Ages. Nay ore, it is the theology and metaphysics of the earliest thers and doctors of the Church. It still informs tholic education. It is the reason why the Catholic urch, her bishops, her clergy, her laity and her great ligious institutes have made the sacrifices to maintain d support Christian schools from kindergarten to iversity.

WHY is it, I may ask, that the almost super-human efforts that are necessary to found and build d maintain such Catholic universities can go unded and be ignored by so many of our non-Catholic ucators? Why is it that theology and its handmaid, taphysics, cannot be recognized by non-Catholic educators as the peculiar genius of Catholic education? It would be impossible for me to hope to give an adequate answer. But, I need not go far from home to place at least a share of the blame. I am convinced that a large number of Catholic men and women do not themselves understand the essential nature of the peculiar genius of Catholic higher education. They have too often been blinded by the prestige and influence of the great secular universities.

As a sidelight on this statement, I need only to refer to a recent college enrollment study made in Pennsylvania, under the auspices of the Catholic Educational Association of the state, which reveals, among other things, this interesting fact: Almost a half of the total number of Catholic young men and young women attending undergraduate college courses in Pennsylvania, are enrolled in non-Catholic institutions, taking courses actually being provided at one or more of the seventeen Catholic colleges in the state. A similar condition, no doubt, exists in other states.

THERE has been a notable increase in the esteem and regard which most Catholic parents bear toward our colleges. Many Catholic parents of means, with their thoughts on the prestige of a degree from one of our prominent non-Catholic colleges and universities have learned, from sad experience, what they would not accept on the advice of others. A quotation from a recent letter to a registrar will serve as an illustration:

"I have a son about to enter college next fall. Because of an older son having attended a non-Catholic college and being somewhat indifferent towards his Faith, I am writing to request a catalogue and application with the hope that I can interest my son in your school."

This, I believe, is not an unique case. When an

older son or daughter has gone to a prominent non-Catholic college, it frequently results in the matriculation of younger sons or daughters at a Catholic college. If only such parents could be persuaded from the beginning of the danger of entrusting young sons and daughters to an educational system that is alien to their moral and religious views, many a heartache would be prevented.

WITH great stress being placed today upon "spiritual values" in education, not only by educators themselves, but also by statesmen and by leaders in business and professional life, the attention of thinking people should be focused more strongly on the Catholic college. Our colleges have never abandoned their spiritual ideals for materialistic objectives. They are, therefore, admirably fitted to provide the type of education that is now freely admitted to be so essential in order to live both wisely and well.

CANNOT we do more to emphasize the true genius of Catholic education to our Catholic people? Unless we, ourselves, thoroughly understand and appreciate its universal worth for providing the only possibility of a completely unified education, how can we expect our non-Catholic friends to understand and recognize Catholic education for what it really is?

THE NATIONAL CATECHETICAL CONGRESS

By

Very Rev. F. A. Walsh, O. S. B., Director, National Center Confraternity of Christian Doctrine

All Catholics should be interested in the forthcoming National Catechetical Congress of the Confraternity of Christian Doctrine, to be held in New York City, October 3-6. In this article, Father Walsh tells of the organization of the confraternity in the United States and looks forward to its further development in line with the recent degree of the Sacred Congregation of the Council urging the establishment of the confraternity in every parish.—The Editor.

THE active preparations for the forthcoming National Catechetical Congress of the Confraternity of the Christian Doctrine, to be held under the patronage of His Eminence, Cardinal Hayes, in New York, at the Waldorf-Astoria Hotel, October 3-6, have received the blessing of His Holiness, Pius XI. This action of the Holy Father harks back to the period following the Council of Trent, when Pope St. Pius V (1566-1572) commended to the bishops the establishment of the confraternity in every parish. The confraternity has been active as a teaching agency of the Church since that Counter-Reformation period. The New Code of Canon Law, promulgated on Pentecost, May 19, 1918, ordains, in canon 711, paragraph 2, that the ordinary shall look to the establishing of the confraternity in every parish, where it shall take precedence of all other societies.

The recent decree of the Sacred Congregation of the Council "On the Better Care and Promotion of Catechetical Education" has added a helpful driving force, with the result, in the United States, of the appointment of an Episcopal Committee on the Confraternity of Christian Doctrine.

The Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; the Most Rev. John G. Murray, Archbishop of St. Paul; and the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, are the members of this committee.

The work of this committee has already resulted in the establishment of the confraternity in almost half of the dioceses in the United States, and has organized the work on a national basis with the establishment of the National Center of the Confraternity of Christian Doctrine as a bureau of the National Catholic Welfare Conference, at 1312 Massachusetts Avenue, N. W., Washington, D. C.

The work of the confraternity is nothing new in the field of the Church's endeavor. It is simply obedience to the divine command: "Go forth and teach all nations." This has always been the work of the hierarchy. On the part of the laity—and their share in the work of the confraternity is large—it is an acceptance in a special way of the invitation of our Holy Father, Pope Pius XI, to become participators in the apostolate of the hierarchy.

THE confraternity, mindful of the needs of "all nations," but especially of those of "the household of the faith," is concentrating at present on several objectives. Nearly fifty per cent of our children are in public schools. They need religious instruction. Such instruction is made available for them by means of the religious vacation school, which operates during a four-week period, for five days a week, three hours a day, during the summer vacation; and by a program of all-year-round religious instruction. Many of the adult population have not had an opportunity for sufficient religious education. The discussion study

group is a means by which they may extend their knowledge and practice of Catholic doctrine. Parents, divinely commissioned to teach their children, are not always able to do so. The confraternity is furnishing help to such parents. All of this work is proceeding on an organized basis, as all work to be effective must be organized, but stress is constantly put upon the fundamental truth that knowledge of religion avails nothing unless it is made the basis of a life program.

THE annual national congress of the confraternity is, in a measure, a laboratory in which improved ways and means of learning and teaching the Faith are demonstrated. The whole objective is to furnish stimulation and aids in carrying out the program of the confraternity of instilling knowledge of our holy religion and a love for the practice of it.

The National Catechetical Congress, to be held in October, has favorable auspices. As has been mentioned, the Holy Father sends his blessing for the work of preparation. The Apostolic Delegate will attend the convention in person and will address the delegates. Twenty bishops have promised to make addresses during the four days' sessions. At least thirty communities of men and women will participate in an active way and numbers of lay people, men and women, will be present to teach as well as to learn ways and means of disseminating the truth.

Under the direction of the Rev. William R. Kelly, superintendent of the New York archdiocesan schools, there will be conducted at St. Patrick's Cathedral High School actual classes by religious and lay teachers from many sections of the country, at which aids in teaching religion will be illustrated: the use of project books, picture study, sacred stories, the sacred liturgy, and music. The demonstrations will be based on the *Religious Vacation School Manual,* now in its fourth edition, and on developed school-year programs. Emphasis will be placed on the basic fact that religion is to be *lived* and not merely learned.

ARCHBISHOP MURRAY will present the organization of the Confraternity of Christian Doctrine at a mass meeting of religious teachers on Sunday, October 4. The Most Reverend Mark Gannon, Bishop of Erie, will preside over the discussion of the confraternity program at a special session of the *Theta Pi Alpha,* the Catholic public school teachers of New York. The fields, noted earlier, in which the confraternity has already developed a special program, will be explained by specialists: Rev. Dr. George Johnson, of the Catholic University of America, and executive secretary of the N. C. W. C. Department of Education, will discuss some of the problems connected with the religious education of the public school child; the Most Reverend Raymond Kearney, Auxiliary Bishop of Brooklyn, will direct the discussion in one panel on the "Religious Vacation School," and the Most Reverend Thomas L. Gorman, Bishop of Reno, will preside over a second such panel. Patrick F. Scanlon, managing editor of the *Brooklyn Tablet,* will address the session dedicated to the preparation of parents for the religious education of children in their homes; the Bishop of Manchester, Most Rev. John B. Peterson, president of the National Educational Association, will summarize this discussion; and at the closing session of the congress, Msgr. Fulton Sheen will speak on adult religious education through the discussion study club.

THESE details of the program indicate in only a slight way the work of the congress. There will be numerous sessions, general and special, where active workers in the field will report the results of their experience, and will give and receive aid in the working out of problems. Committees composed of members from different parts of the country, on the various helps and methods used in teaching—the manual, project work, the discussion study club, etc.—will meet to pool their suggestions for improvements. Booths, in which all manner of supplies for the conduct of teaching work, will be exhibited, will suggest much that is new and valuable to the delegates.

The convention will close at a banquet meeting at the Waldorf-Astoria, presided over by His Eminence, Cardinal Hayes. This meeting will be addressed by His Excellency, Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate.

Archbishop Rummel to Participate in San Antonio Catholic Central Verein Convention

NATION-WIDE interest is being manifested in the Eighty-first National Convention of the Catholic Central Verein of America, scheduled to be held in San Antonio, Texas, September 13-16, 1936. Both the Central Verein and its women's branch—the National Catholic Women's Union of America—have long been affiliated, respectively, with the National Council of Catholic Men and the National Council of Catholic Women and have on numerous occasions rendered most helpful support and guidance. Mr. John Eibeck is president of the Central Verein and Mrs. Mary Filser Lohr, president of the Women's Union, which latter organization will, on the occasion of the convention, mark its twentieth convention and the thirty-eighth of the Catholic State League of Texas.

Mr. John P. Pfeiffer, president of the Catholic State League of Texas and chairman of the Convention Committee, has announced participation in the convention by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and chairman of the N. C. W. C. Legal Department, and a number of other prelates.

The convention will open on September 13 with the celebration by Archbishop Ruiz y Flores of solemn Mass in the course of which Archbishop Drossaerts will deliver the sermon.

The motto of the convention will be the words of His Holiness, Pope Pius XI: "The Foundation of Catholic Action: Piety, Action and study."

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. ARCHBISHOP EDWARD MOONEY, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman of the Department of Catholic Action; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Press Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN T. MCNICHOLAS, O.P., Archbishop of Cincinnati, and MOST REV. JOHN J. MITTY, Archbishop of San Francisco.

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VERY REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

"Zeal and Energy" of U. S. Bishops Praised by Prefect of Sacred Congregation

ON THE concluding day of July, 1936, a letter came from His Eminence, Giulio Cardinal Serafini, Prefect of the Sacred Congregation of the Council, at the Vatican, addressed to the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman of the Administrative Board of the National Catholic Welfare Conference, extending hearty congratulations on the "zeal and energy" with which the Bishops of the United States strive "to increase the piety of your people and to foster right moral living."

Cardinal Serafini's letter, which acknowledged receipt of the report on the 1935 general meeting of the Archbishops and Bishops of the United States, reads as follows:

"Your Excellency,

"The Report of the proceedings of the General meeting held by the Hierarchy of the United States at Washington in November, 1935, was forwarded at the time to this Sacred Congregation of the Council by His Excellency, the Apostolic Delegate. Upon mature consideration of the same, I most heartily congratulate Your Excellency and the other Bishops on the zeal and energy with which, as circumstances require, you exert yourselves to increase the piety of your people and to foster among them right moral living.

"I therefore cherish the high hope that from your timely deliberations and the decisions taken at your meetings, there will result advantage in large measure for the welfare of souls.

"Meanwhile, I remain, with cordial esteem for Your Excellency,

"Fraternally yours,

(s) "J. CARD. SERAFINI,
"*Prefect.*"

Chairman of N. C. W. C. Lay Department Urges Large Attendance at Galveston Meeting

THE vital need for and the real importance of the National Council of Catholic Women are vigorously emphasized by the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Department of Lay Organizations, National Catholic Welfare Conference, in a statement carried in the N. C. C. W.'s August *Monthly Message to Affiliated Organizations.*

Bishop Noll's statement, an exhortation to Catholic women to attend the national convention of the N. C. C. W. to be held in Galveston, October 17 to 21, says in part:

"Church and country need the N. C. C. W. as never before; they need the apostolic spirit, the zeal, the loyalty and devotion of its membership. Bishops and priests need the cooperation of these self-sacrificing, self-educating women in the apostolate, which must be carried into the open for the furtherance of Catholic faith and morality and for the checking of many social errors and evils.

"Catholic women of America can do more than any other lay group to keep the Church's lofty standard of religious and moral practice to the fore; but they must be organized; they must walk in perfect step behind a banner officially approved by the hierarchy of their country. Such is the banner of the N. C. C. W."

Bishop Noll points out that "the whole of the United States is Texas-conscious just now, because that biggest of all our states is observing its one hundredth birthday of independence," and adds that "now the Bishop of Texas' southern-most city extends a pressing invitation to the N. C. C. W. to meet at Galveston in convention next October."

"It is hoped," Bishop Noll says, "that even the 37 states' representation at the Fort Wayne convention last November will be exceeded, and that the universally recognized religious, spiritual and cultural benefits of that meeting will be duplicated—not alone for the delegates and others participating, but also for the 'folks back home,' to whom their enthusiasm will be carried."

N. C. W. C. Asked to Cooperate in Annual Roll Call of American Red Cross

THE Very Rev. John J. Burke, C.S.P., S.T.D., general secretary of the National Catholic Welfare Conference, has received word from the director of Roll Call, American Red Cross, asking that word of the most worthy annual appeal of the American Red Cross be made known to all affiliated in any way with the N. C. W. C. The letter reads in part as follows:

"The next Roll Call of the American Red Cross will begin

Armistice Day, November 11, 1936, and continue through hanksgiving Day, November 26. This period, you will ote, is the same the Red Cross has used for its annual rollment of members for sixteen years.

"We are announcing thus early our 1936 Roll Call dates the belief that such early announcement may be of inter- t to other organizations which plan to hold campaigns is autumn; and in hope that confusion may be avoided."

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otre Dame University President to Speak n "Catholic Hour" Beginning September 6

THE Very Reverend John F. O'Hara, C.S.C., will begin a series of five addresses on the "Catholic Hour" on Sep- mber 6 on the general subject of "The Catholic Church nd Youth." President of the University of Notre Dame nd noted for his work in education, Father O'Hara has so had an interesting career in the fields of commerce, overnment service, and journalism.

Born May 1, 1888, in Ann Arbor, Mich., he attended col- ge in Montevideo, Uraguay, where his father was in the merican consular service. He later worked as secretary the U. S. minister to that country, and subsequently aveled in South America as a market-survey agent for e American Bureau of Commerce. Returning to the nited States in 1908, he was graduated from Notre Dame 1911 and was ordained September 9, 1916.

After graduate work at The Catholic University of merica, he returned to Notre Dame in 1917 to become refect of Religion and teach classes in Religion. In 1920 organized and became the first dean of the College of mmerce, holding that post until 1924. However, Father Hara's chief love was for his duties as Prefect of Religion d Spiritual Advisor. In 1921, he began publishing the *otre Dame Daily Religious Bulletin* which today has world- de circulation in Catholic schools and homes. His other tal interest was promoting the practice of daily Com- nion among college men.

During this same period, he was prominently active in e affairs of the National Foreign Trade Council and also nducted a Latin-American news service for seventy-five uth and Central American papers. He also instituted a ovement for the exchange of students with South Ameri- n universities.

Father O'Hara became vice president of Notre Dame in 33 and its twelfth president in July, 1934, following the ath of his predecessor, the Rev. Charles L. O'Donnell, S.C. He has carried forward the building program of rmer administrations and has extended the activities of e university in the academic field, particularly in graduate udies. Father O'Hara is the second Notre Dame president speak in the Catholic Hour, Father O'Donnell having en one of the first speakers in the broadcast in 1930.

C. W. C. to Cooperate in Taking 936 Religious Census of the U. S.

RESIDENT ROOSEVELT has arranged an allocation of funds with which the Bureau of the Census will take e 1936 religious census of the United States, and prepara- ry work is now going forward.

This will be the fourth religious census taken in this untry, one having been taken every 10 years since 1906. me religious statistics were gathered before 1906, but ese were taken in connection with the regular census of e country and the information obtained was little com- red with that now compiled.

The forthcoming religious census will be for the calendar year of 1936, or for the church year of each denomination that most closely approximates the calendar year. It is expected that it will take two years to complete the census. Field work will consume one year, and tabulation of the information will require the better part of the second year. The money which is being made available is sufficient to carry on the year of field work, it is understood.

Dr. Timothy F. Murphy, chief statistician for Religious Statistics, General Information and Records, will again direct the taking of the religious census, William L. Austin, director of the Bureau of the Census, told the *N. C. W. C. News Service.*

The mechanics of taking the religious census this year will be the same as in the past. To this end, the work of preparing the statistical questionnaire is now under way. In the preparation of the questionnaires to be sent out, the bureau is receiving suggestions from the National Association of Statisticians of Religious Bodies, from the National Catholic Welfare Conference, from the Federal Council of Churches, from the International Council of Religious Education, and from similar groups. Before the questionnaire is sent out from Washington, it will have been passed upon by the Central Statistical Board of the Federal Government, which seeks to prevent overlapping and conflict in Government statistical studies.

A total of 212 denominations are shown in the 1926 religious survey. Officials expect 10 or 15 more denominations to be reported in this year's census. A total of 54,580,000 church adherents were reported in 1926. The census revealed 167,000 rural churches and 64,000 urban churches, but the city church population was 35,000,000 as compared with 19,000,000 for the country church population.

Erie, Pa., Prelate Named to Succeed Late Bishop McCort in Altoona Diocese

THE Holy See has announced the appointment of the Very Reverend Monsignor R. T. Guilfoyle, chancellor of the Diocese of Erie, as Bishop of Altoona. Monsignor Guilfoyle succeeds the Most Reverend John J. McCort, who died April 21, 1936, and becomes the third ordinary of the see.

Bishop-elect Guilfoyle, who has served the Diocese of Erie as chancellor for thirteen years, was born in DeLancey, Pennsylvania, educated at St. Bonaventure's College and Seminary and ordained to the priesthood in 1917. His first assignment was at St. Stephen's Church, Oil City, where he served for four years when he then became secretary to the Most Reverend John Mark Gannon, Bishop of Erie. In 1923, he became rector of the Cathedral and chancellor. In 1924, he was made papal chamberlain with the title Very Reverend Monsignor. He has been especially interested in children's homes and in the Harborcreek Training School for Boys.

Bishop-elect Guilfoyle will administer a diocese which compromises eight counties in the State of Pennsylvania and covers an area of 6,710 square miles and has a Catholic population of 100,634, according to the latest edition of *The Official Catholic Directory.* There are 144 diocesan priests and 53 priests of religious orders laboring in the see. A total of 111 churches have resident priests, while there are 18 missions with churches and nine without churches, and 50 chapels.

To Bishop-elect Guilfoyle CATHOLIC ACTION extends its warmest felicitations and best wishes.

Institutes For Rural Life Directors

A Statement of a Promising Development in the Field of Catholic Rural Life

By Anthony J. Benedict

A very encouraging and highly promising growth in the field of Catholic rural life is that of the rural life bureau and its director.

The first diocesan directors were appointed in the fall of 1932. Noting that the conference method, while lending itself admirably to the promotion of an awakened interest in rural life and to a propagation of its ideals, did not so readily lend itself to the promotion of actual programs of activity in the rural field, the director of the Rural Life Bureau of the National Catholic Welfare Conference proposed the establishment of rural life bureaus in all the more rural dioceses of the country, and the appointment by the ordinaries of a director for each. The diocesan director, according to the proposal, was to make it his particular concern to foster a program of Catholic rural activities within the diocese. The approval of the most reverend archbishops and bishops was given the idea at their annual meeting the same fall, and a number of directors were soon thereafter appointed. Today, more than fifty dioceses have rural life bureaus, each headed by a director.

It was soon discovered that not a few of the new appointees had little training for their work and that some way to give them further preparation for their tasks had to be found. One general meeting a year, such as that of the Catholic Rural Life Conference, could hardly be expected to give them the necessary preparation. Hence, the suggestion of the director of the national bureau, N. C. W. C., in 1935, that regional and national institutes be organized for the specific purpose of preparing the directors.

The first regional institute, organized for five midwestern provinces centering around St. Louis, was conducted in the latter see city on February 18 and 19, 1936. A description of the same appears in the March, 1936, issue of Catholic Action. A similar gathering on a national scale is to take place at Fargo, North Dakota, October 10, the day preceding the meeting of the Catholic Rural Life Conference. A program, especially adapted to the diocesan directors' interests and needs is to serve as the basis for discussion.

At the morning session three important addresses will be heard. The Rev. R. B. Schuler, of Krakow, Mo., secretary of the Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis and director of the St. Louis Archdiocesan Rural Life Bureau, will speak on "The St. Louis Archdiocesan Program." The Rev. Dr. Edgar Schmiedeler, O.S.B., director of the N. C. W. C. Rural Life Bureau, and executive secretary of the directors of diocesan rural life bureaus, will speak on "Helpful Government Agencies," while Frederick P. Kenkel, of St. Louis, director of the Central Bureau, Catholic Central Verein of America, will discuss "Rural Surveys."

At a luncheon session, the Very Rev. Charles B. McCoy, of Hot Springs, Ark., director of the Rural Life Bureau in the Diocese of Little Rock, will talk on "Contacting New Parishioners in Rural Districts," and the Rev. Francis J. McGoey, of King City, Ontario, director of Catholic Action in rural districts for the Archdiocese of Toronto, will describe "The Canadian Landward Movement and the Toronto Experimental Training Farm."

Three more addresses will be given at the afternoon session. "The Diocesan Director: His Preparation and Work," will be the topic of the Rev. Luigi Ligutti. The Rev. Thomas Green, of Caldwell, Kans., director of the rural Life Bureau of the Diocese of Wichita, will speak on "Cooperation of the Pastors," and the Rev. W. Howard Bishop, of Clarksville, Md., director of the Rural Life Bureau of the Archdiocese of Baltimore, will make a report on the "National Essay Contest."

A dinner session will close the day's program. Dr. Schmiedeler will again be heard in a talk on "Planning for Regional Institutes." He will be followed by Bishop Winkelmann, speaking on "The City Church Helps the Rural Church," and by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of the Social Action Department of the N. C. W. C., speaking on "Working with Other Organizations."

"This development of rural life bureau directors and the special institutes for their training," comments Dr. Schmiedeler, "contains far-reaching possibilities for the future of Catholic rural life. It is to be hoped that it, in turn, will eventually lead to the next logical step, the organization of the Catholic rural laity on a diocesan and, in some measure also, on a national basis. Only when that further step has been taken will rural Catholic action really flower forth in the full strength and fruitfulness of its maturity."

The following are the directors that have been appointed to date, and the diocese which each represents:

REV. W. HOWARD BISHOP, Baltimore, Md.; Rev. J. M. Campbell, Dubuque, Ia.; Rev. L. Zirbes, Milwaukee, Wis.; Rev. Edward Roberts Moore, New York, N. Y.; Rev. Joseph H. Scherbring, Portland, Oreg.; Most Rev. Christian H. Winkelmann, St. Louis, Mo.; Rev. Alphonse Schladweiler, St. Paul, Minn.; Rev. Francis A. McNelis, Altoona, Pa.; Rev. John A. Steinlage, Amarillo, Texas; Rev. B. Hilgenberg, Belleville, Ill.; Rev. Henry Gesenhues, Concordia, Kans.; Rev. Declan F. Carroll, Covington, Ky.; Rev. Joseph F. Mulvey, Crookston, Minn.

Rev. Henry Felderhoff, Dallas, Tex.; Rev. Luigi G. Ligutti, Des Moines, Ia.; Rev. William Mulloy, Fargo, N. D.; Rev. E. J. Freiburger, Fort Wayne, Ind.; Rev. Timothy J. Valenta, Galveston, Tex.; Rev. Martin Warner, Great Falls, Mont.; Rev. Joseph Schmidt, Harrisburg, Pa.; Rev. Leonard Wersing, Indianapolis, Ind.; Rev. John A. Biter, Kansas City, Mo.; Very Rev. Joseph Riesterer, La Crosse, Wis.; Rev. Cowell O'Neill, Leavenworth, Kans.; Rev. Ferdinand Mock, Lincoln, Nebr.; Very Rev. Charles B. McCoy, Little Rock, Ark.; Rt. Rev. Leroy Calahan, Los Angeles and San Diego, Calif.; Rev. Christopher P. Murray, Nashville, Tenn.; Rev. T. P. Bowe, Natchez, Miss.

RT. REV. A. F. MONNOT, Oklahoma City and Tulsa, Okla.; Rev. Daniel F. Reifenrath, Omaha, Nebr.; Rev. J. M. Fitzgerald, Peoria, Ill.; Rev. Cornelius E. Murphy, Raleigh, N. C.; Rev. Hugh Meisekothen, Reno, Nev.; Rev. Edward L. Stephens, Richmond, Va.; Rev. John M. Ball, Rochester, N. Y.; Rt. Rev. Msgr. C. F. Conley, Rockford, Ill.; Rev. John Hausmann, Sioux City, Ia.; Rev. Walter Roche, Sioux Falls, S. D.; Rev. Edward Mahowald, St. Cloud, Minn.; Rev. Charles W. Oppenheim, Springfield, Ill.; Rev. Fridolin Frommherz, Toledo, Ohio; Rev. Thomas W. Green, Wichita, Kans.; Rt. Rev. Msgr. John H. Peschges, Winona, Minn.; Rev. Charles Philipps, San Francisco, Calif; Rev. Anthony Fischer, Seattle, Wash.; Rev. Walter A. Beaudette, Superior, Wis.

N.C.S.S.S. Alumnae Plan Fellowship *as* Memorial *to the* Late Monsignor Kerby

THE members of the alumnae of the National Catholic School of Social Service met as usual during the National Conference of Catholic Charities in Seattle. The ty of reunion was marred by the sad news that Dr. Kerby, ho was instrumental in the foundation of the school, whose sion guided its beginnings and who for five years was the ting director, had been called to his eternal reward. The umnae treasure the title once used by Dr. Kerby in speakg of the school. He called it "the consecrated tabernacle a great ideal." It was eminently fitting, therefore, that ey should enshrine his memory with the school and with e alumnae by dedicating to his memory the scholarship hich was established by the alumnae and which they hope raise, under the inspiration of Dr. Kerby's name, to the gnity of a full fellowship.

It seems specially fitting that the resolution formulated ould carry the tribute to his memory by Very Rev. John Burke, C.S.P., who shared with Dr. Kerby in the great ork of establishing the school and is at present president the board of trustees. The resolution was formally prented to the president of the Catholic Charities with the quest that it be embodied in the proceedings of the conrence. It read:

At the annual meeting of the Alumnae Association of he National Catholic School of Social Service of Washngton, D. C., held August 4, 1936, in conjunction with the Jational Conference of Catholic Charities:

Resolved, That the Alumnae Scholarship shall bear the ame, and be dedicated to, the memory of Monsignor Wm. . Kerby. In the words of tribute paid to him by Very ev. Dr. John J. Burke, C.S.P., general secretary of the Jational Catholic Welfare Conference: "The great charcteristic of Father William J. Kerby was his personal, riestly integrity. No man realized more deeply the reponsibility of the individual to God. The acceptance of is truth, with all that meditation upon it unfolded to im, was the guiding star of Father Kerby's life. It guided his love of our Blessed Lord; his devotion to the sacramental life of the Church; his own rectitude; his duty and obligations to his fellows; his affection for his family and his fidelity to his friends. The fields of his activities were many. The number of those whom he trained and inspired is large. The work that he has done will have a still greater influence on the life of the Church in this country and on the country itself, as the years pass. Above all his work there will endure in our memory, and the memory of all who knew him, the upright, priestly character of Father Kerby, who served all, but served all because he served first the Saviour of all, our Lord Jesus Christ."

Miss Katherine Williams, president of the National Council of Catholic Women, under whose auspices the school is conducted; Miss Anne Sarachon Hooley, past-president of the council; and Rt. Rev. Monsignor Thomas J. O'Dwyer, member of the board of trustees, were honored guests and shared in the tribute to Dr. Kerby.

Contributions to N. C. S. S. S. Maintenance Fund

The N. C. C. W. most gratefully reports the following contributions to the Maintenance Fund of the National Catholic School of Social Service, received during the month of August.

Mr. Charles Barry, San Francisco, Calif., $100; League of Catholic Women of Pontiac, Mich., $66.68; Miss Martha Bonham, Columbia, S. C., $41.50; Miss Mary Carey and Mr. Phillip Carey, Jamaica, N. Y., $73; Albuquerque Center, Albuquerque, N. Mex., $25; Rosary Society of New Albin, Iowa, $8.50; and Strawberry Point Unit of N. C. C. W., Strawberry Point, Iowa, $3.

We are also very pleased to report the receipt of $1,000 from Mrs. Thomas E. Murray, Jr., of Brooklyn, N. Y., covering pledge made at the Fort Wayne Convention.

Educational Activities *of the* K. *of* C.

A Summary of Its Work in Behalf of Youth and Adults

THE vigorous and far-reaching educational activities carried on in behalf of both youth and adults by the Knights of Columbus were warmly commended at the fifty-fourth annual supreme convention of the Knights of Columbus, held last month in Toronto. The annual report of Supreme Secretary Wm. J. McGinley is especially revealing as to the educational work of the Knights as it is also with regard to the highly favorable status of the insurance and fraternal features of the organization.

The educational work of the Knights of Columbus did not begin as many believe, Mr. McGinley reported, when schools for war veterans were established at the close of the World War. The charter of the order states that the promotion of educational work is to be one of the objectives of the organization, and the number of educational projects carried out since the establishment of the K. of C. bears proof that its officers have lived up to its charter policy.

As early as 1899, when the order had only 40,000 members, a fund of $50,000 was raised through voluntary subscriptions among its members to endow a chair in secular history at the Catholic University of America. In 1914, the order sponsored a special edition of the *Catholic Encyclopedia* and sold 30,000 sets. Its more recent educational work for war veterans is well known. More than 389,000 citizens were enrolled from 1919 to 1925 in 150 evening schools established in the larger cities of the country. Four hundred full scholarships were granted in 40 colleges and universities, both Catholic and secular, and a free correspondence school was maintained from 1922 to 1928 in which over 126,000 citizens were enrolled. All these activities were free to veterans of the World War.

State and subordinate councils have supplemented locally the work of the supreme council in the way of lectures, additional educational programs, evening classes, sponsoring of scholarships, etc.

THE order established a foundation at the Catholic University of America, raising $500,000 for that purpose, in return for which the university has granted to the K. of C. in perpetuity 50 annual graduate scholarships.

Today, the outstanding educational activity of the supreme council is the correspondence school for members and their families. This school has been in continuous operation for thirteen years and, so far as known, is the only one of its kind conducted by a fraternal organization. This school is not in competition with commercial proprietary correspondence schools and all courses of instruction are given upon a cost basis. The average age of students in this school is 34. Many students who enroll are barely able to read and write English and are looking for simple courses in arithmetic and English. On the other hand, the report states, are enrolled college graduates who are looking for specialized instruction in selected lines of activity. The majority of students, however, lie between these two extremes. Although at times are enrolled students ranging in preparation from the sixth grade of the elementary school to the graduate student of the university, the composite type of student would have been out of school for about fifteen years.

The work of the order in behalf of youth is equally outstanding. The Columbian Squires, with circles in every part of the country, has supplied an excellent program of leisure time guidance for Catholic youth. A feature of this program has been the "daily Mass and Communion crusade." Essay contests, debating classes, scout work, religious instruction classes, and many other helpful works are emphasized in the Columbian Squires program.

Boyology institutes have been widely carried on to give officers and members of councils a proper appreciation of the positive and immediate need for adult guidance and adequate programs relating to the leisure time of youth. A special magazine, the Columbian Squires *Herald,* serves the interests of this work.

In 1924, the K. of C. schools of boy leadership were established to provide an intensive and practical training for members of the order serving as volunteer leaders. These schools have been conducted at the University of Notre Dame and at the Catholic Summer School of America.

ON June 8, 1936, members of the eleventh class in the professional training course in boys' work, established at the University of Notre Dame by the order, completed their academic studies and went out into the field to take up duties as boys' work executives. Well over 150 such graduates are now holding prominent positions in organizations seeking the welfare of the youth of America.

Even from this brief summary it will be seen what a constructive factor for good citizenship and efficient Catholic living is the educational program of the Knights of Columbus—a work of the greatest credit to the order and of the highest value to the Church and the Nation.—C. A. M.

October Study Topic "Catholic Action: Its Meaning, Nature, Scope and Practice"

Important Introductory Statement Regarding 1936-37 Series of Discussions

For a number of years, the N. C. W. C. through its Study Club Committee, composed of representatives of the various departments and bureaus of the Conference, has tried to promote the study, discussion and application of Catholic teaching on a number of important subjects through the publication in CATHOLIC ACTION of several series of study discussions. These discussions were planned for the information and use of members of forums, assemblies, fraternal organizations, parent-teacher associations, discussion groups, members of study clubs, students and others.

The 1932-33 series of study club discussions were published in a 92-page booklet (*Aids to Catholic Action)*, still available at N. C. W. C. headquarters. The general topic of its 1933-34 series of eight discussions was "Catholic Action and the Economic Crisis." Its 1934-35 series treated in eight discussions the general topic "Catholic Action and the Family"; and the 1935-36 series had for its dominant thought "Catholic Action and Youth." A limited number of copies of CATHOLIC ACTION containing the three last-mentioned series are available at N. C. W. C. headquarters.

This year, in its 1936-37 series, the N. C. W. C. Study Club Committee has planned a series of discussions based on the papal encyclicals and pronouncements of His Holiness, Pope Pius XI, pointing out opportunities for Catholic Action in such fields as education, marriage and the family, press, lay organizations, Confraternity of Christian Doctrine, economics, peace, etc.

The Study Club Committee has deemed it advisable in presenting its October study topic (published one month in advance to permit of a more thorough preparation) to call attention to our Holy Father's Encyclical on Catholic Action; to point out the meaning and objectives of the movement as explained by the Supreme Pontiff; and to call attention to the official center of Catholic Action in the United States—the National Catholic Welfare Conference.

Each outline will be divided into four parts: A general explanatory introduction of the field of Catholic Action covered by the particular encyclical discussed; and three supplementary sections applying its contents to (a) adults, (b) youth, and (c) children.

The study topic for November (to be published in next month's issue of CATHOLIC ACTION), in which month takes place the annual observance of National Education Week, will be the encyclical of Pope Pius XI on "The Christian Education of Youth." Correspondence with organizations and individuals with reference to the formation and conduct of study clubs, programs, available material, etc., is respectfully invited.

I. General Explanation of Catholic Action

Two Definitions and a Distinction.—Our Holy Father, Pope Pius XI, has given us two definitions of Catholic Action.

On March 19, 1927, "after deep meditation" (his own words) His Holiness defined Catholic Action as: "The participation of the laity in the apostolate of the hierarchy."

In 1929, His Holiness gave a longer definition of Catholic Action when in writing to Cardinal Bertram he said: "Catholic Action consists not merely of the pursuit of personal Christian perfection, which is, however, before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

In 1935, the archbishops and bishops of the United States, in their general meeting in Washington, called attention to the difference between "Catholic Action" and "Catholic Activity" in the following statement: "The bishops of the National Catholic Welfare Conference in the general meeting at Washington, November 14, 1935, call attention of all Catholic groups in the United States to the distinction between Catholic activity and Catholic Action. The bishops remind all groups according to the instruction of our Holy Father, Pope Pius XI, that there is no such thing as Catholic Action until there is an episcopal commission. For a diocese there must be a commission from the bishop of a diocese, for a province from the bishops of a province, and for the country from the bishops of the United States. The Holy Father only can give a commission for the universal Church on Catholic Action. When His Holiness does so he communicates with the bishops."

With these definitions and distinction in mind, we should, using the booklet *Conferences on Catholic Action* (N. C. W. C.) as a text, proceed to study Catholic Action under the following four main headings:

(A) *Meaning and Nature.*—The apostolate of Catholic Action has the same end as the apostolate of the hierarchy, viz., the salvation of souls (p. 8). The person desiring to enter the field of Catholic Action should hasten to cultivate a real vitality in his spiritual life (p. 9). The four essential elements of Catholic Action are: (1) It is an apostolate; (2) It is an apostolate of the laity called by the hierarchy and in immediate and perfect dependence upon the hierarchy; (3) It is an apostolate organized hierarchically; (4) It should have a national directing and coordinating center (pp. 11-13).

The supernatural note must be present always and everywhere (p. 15).

(B) *Organization: Training of Leaders; Part of the Laity.*—Catholic Action is an *organized* apostolate—a universal, unanimous action of the faithful, without regard to age, sex, education, social condition or national or political tendencies. Ordinarily, in Catholic Action, Catholics are grouped into four main divisions: Organizations of men, women, young men, young women (p. 16).

Catholic Action is universal, embracing the entire man, following him through the different ages of his life and responsibilities—in his family, in his work or profession, in his public or civil life.

For moderators and leaders the necessity for a thorough training has repeatedly been emphasized by the Supreme

Pontiff. The leader should be a person of prayer and every member of Catholic Action should practice the virtue of docility to ecclesiastical authority, the spirit of self-denial, of charity and harmony with other organizations and individuals belonging to those organizations (p. 19).

Our life today calls for a new outburst of the methods and zeal that characterized the early Church (p. 22).

Catholic Action is a duty of Christian charity, of filial piety and obedience to the Church as well as of social charity and patriotism (p. 23).

(C) *Constituent Elements.*—Catholic Action is invariable in its fundamental principles but variable in its organization according to local needs.

Its two important constituent elements are its apostolic aim—the salvation of our neighbor, the winning or bringing back of souls; the organization of the laity under the direction of the hierarchy.

Organizations begin in the parish, group themselves together in the diocese and unite in one national center of direction and coordination (p. 25).

Outside of diocesan Catholic Action are associations with a particular objective which are frequently not under the bishop or pastor, but associated with religious orders. These, the Holy Father has stated, "cannot in strict accuracy be called Catholic Action although they are real and providential auxiliaries of it. . . . They can and should be of assistance to the *central* undertaking of Catholic Action" (p. 26).

(D) *Relation to Politics.*—The aim of the Church is good in the spiritual order—the glorifying of God and the saving souls.

The proper goal of the State is natural, human welfare. The common good cannot exist apart from the interior order of morality and the State cannot be in opposition to the goal of the Church—the spiritual and eternal happiness of its members—without failing in its own proper end—common material welfare. For this reason the State should sustain and aid every action of the Church.

Catholic Action should therefore collaborate with the State in securing the public good. It cannot become the agent of politics and political parties. Its members have the duty of diverting Catholics from party strife to the higher ideal of the real social good and uniting them, apart from all political interests in a campaign for the higher interests of God and souls (pp. 32 et seq.).

(Note: Aside from the recommended text—*Conferences on Catholic Action*—each study club member should have a copy of Pope Pius XI's *Encyclical Letter on "Catholic Action"* and *Aids to Catholic Action*, all three available at N. C. W. C. headquarters.)

II. The N. C. W. C. and Catholic Action

THE official agency for Catholic Action established by the bishops nationally is the National Catholic Welfare Conference. Its National Council of Catholic Men and National Council of Catholic Women (in the Department of Lay Organizations) exist to federate lay organizations within the dioceses into diocesan councils and nationally into the two national councils. Its other departments and bureaus are, in great part, service organizations for the subjects with which Catholic Action deals.

Catholic Action helps to provide a moral and religious preparation for right activity by persons in all of their life. It also provides a means for sound action itself in the kinds of work that the distinctly Catholic lay organization acting with and under the bishops should perform. Let us see some of the ways Catholic Action and specifically the National Catholic Welfare Conference and its departments and bureaus can help Catholic laymen and women.

There is family life. Here the work is that of inspiring Catholics to hold to right principles and defend them publicly; further to be trained in those principles and their meaning in terms of today; to work as individuals or as organizations according to the circumstances for the right environment and the right material conditions of family life; and to help parents to learn how best to form the characters of their children. The men's and women's councils furnish the framework of organization. The other departments and bureaus and particularly the Family Life Bureau furnish the special information needed for the work.

So, too, with the promotion and protection of schools. The councils provide the machinery for lay action in behalf of education and for lay training in its principles. The Department of Education furnishes the guiding information. Articles in this issue present timely comments on the extent and value of Catholic education.

The same is true of one's citizenship, and the councils on the one hand and the Bureau of Civic Education on the other strive that the standards of Catholic participation in civic life will be high. Nearly 2,000,000 copies of an excellent aid to better citizenship—*The Civics Catechism on the Rights and Duties of American Citizens*—has been circulated by the N. C. W. C. The booklet is a standard text in our Catholic elementary schools. A copy of this splendid handbook should be in the hands of every Catholic citizen.

Likewise with the moral principles of one's work and ownership, the two councils are working in cooperation with the N. C. W. C. Social Action Department to construct a social order in the United States in accord with Catholic Social teaching.

As to religious education there is, first of all, the program of the Confraternity of Christian Doctrine whose national center is at N. C. W. C. headquarters. The study outlines supplied by the N. C. W. C. Study Club Committee are a further help in this field.

The *N. C. W. C. News Service* collects and distributes the Catholic news of the world so that members of the lay organizations will have as auxiliaries in their work diocesan papers that will inform them of the world's events and help them to feel the growth of the Church and the evils that oppress it, and sense what it means to be a Catholic today. Other departments and bureaus perform especially valuable services (read carefully page 2 of this issue under "The N. C. W. C.—What It Is: What It Does").

The subjects of the N. C. W. C. books, booklets and pamphlets and study outlines indicate still more quickly the work at hand for lay organizations to do and the help they can get from the National Catholic Welfare Conference. A list of general subjects treated in N. C. W. C. publications, as well as titles of some of the pamphlets most in demand by study club members is given on page 24 of this issue.

III. Youth and Catholic Action

THE youth movement today has a real place in the field of Catholic Action inasmuch as the call of our Sovereign Pontiff is to ALL Catholics—men, women, and *young men and young women.* Our Holy Father at the Catholic Youth Association Jubilee Congress, held in Rome in 1930, sounded the following call to youth:

"Young people, you are our co-workers. We demand of you—the Vicar of Christ demands of you—your collaboration."

In the interest of American youth, His Excellency, the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, at the 1934 convention of the National Council of Catholic Women, expressed his wishes with regard to this problem as follows:

"Organize youth ever more widely on the foundation of that piety and wisdom which is proper to you, and above all in exemplifying and applying the truths of the Gospel to the social life of the day. . . . To give to our youth . . . a love of Catholic truth and a determination to carry it out both in personal life and as members of Catholic organizations, is a really great crusade to which you may lend all the resources at your command."

The youth program should be *national* in scope, *diocesan* in authority, and *parochial* in function, since it is an "apos-

te organized hierarchically." "It should first of all be ochial, grouped around the pastor. It is essentially esan (diocesan groups at the disposal of the bishop) conformity with the great principle—*nil sine episcopo.* ally it should have a *national directing* and *coordinating ter* (in the U. S. this is the N. C. W. C.) to bring about unity necessary for the whole nation." (See *Conferences Catholic Action,* p. 13.)

he youth program should permit of spiritual, cultural recreational activities: "Catholic Action gives its nbers a complete shaping or structure, not only religious moral, but social and specialized in accordance with ir professions. . . . Catholic Action embraces in its gram every form of apostolate." (See *Ibid,* p. 30.)

he Holy Father has insisted on many occasions upon differentiation of age and sex. He says:

It is easy to understand how Catholic Action, in its ctical realization, will vary according to age and sex also in accordance with varying conditions of time place . . . that the training for the apostolate requires method for men and another for women." (See *Ibid,* 7.)

is urged that men direct the program for young men boys; that women direct the young women and girls, all should meet the requirements laid down for lay lers by the Holy Father.

Their moral education has the same importance as their llectual training. . . . It is chiefly supernatural; conently, it has recourse to the powerful aids of revelation grace. But it requires, nevertheless, of the leader self an earnest and persistent effort. The virtue that uld shine forth from the life of every member of Cath- Action should characterize in a very special manner ry leader. We should work in the little field that we marked out for us by the divine will, not for our per- al pleasure, or because we have the qualifications, but use God vouchsafes to make use of us in the work of ation of souls." (See *Ibid,* pp. 19-30.)

hat the youth program for young people is essential, Holy Father proves in saying: "The true Christian not renounce the activities of this life, he does not it his natural faculties; but he develops and perfects n, by coordinating them with the supernatural. He ennobles what is natural in life and secures for it strength in the material and temporal order, no less in the spiritual and eternal." (See *Encyclical ristian Education of Youth,*" p. 37.)

dditional Bibliography: *Youth Today and Tomorrow; Proceedings of the Second Annual Youth Institute; Proceedings of the* 1935 *National Convention* (com- e addresses given by members of the hierarchy and by leaders in the interest of youth); *The Charity of st* (sermon by Most Rev. John B. Peterson, Bishop of chester, N. H., at opening Mass in St. Patrick's Ca- ral, New York City, of the National Catholic Educa- al Association's 1936 convention; in *N. C. E. A. Bulletin August,* 1936); *The Youth Leaders' Loose Leaf Note-* (a note-book containing organization plans, program s, study club outlines for youth, directions for special ts and projects, and inspirational articles on youth). l of the above available at N. C. C. W. headquarters.

IV. The Child and Catholic Action

hus amongst the blessings of marriage, the child lds the first place." (See Pope Pius XI's encyclical "Christian Marriage"—p. 6.)

PROGRAM or study of Catholic Action would be complete that did not take into consideration the care development of children.

his encyclical on the "Christian Education of Youth," Holy Father says: "The Divine Master . . . showed a al tenderness and affection for children and expressed Himself in those singularly touching words: 'Suffer the little children to come unto me.' We also, on every occasion, have endeavored to show the predilection, wholly paternal, which we bear toward them." (page 3.)

Parents have not only the right but the responsibility to train and educate their children. (See *Encyclical "Christian Education of Youth,"* page 14.)

"But Christian parents must also understand that they are destined not only to propagate and preserve the human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow-citizens of the saints, and members of God's household, that the worshippers of God and Our Saviour may daily increase." (See *Encyclical on "Christian Marriage,"* page 7.)

"A child is a plan of God, a distinct, wonderful work begun by Him, to be completed by you." (See *"The Child and the Church,"* by the late Rt. Rev. Monsignor William J. Kerby, Ph.D.)

The School has only delegated powers. It can only supplement the work in the home.

"Nothing can be more fatal than the view that just because parents intend to send their children to a Catholic school they are absolved from all personal responsibilities as religious and moral educators. Even the Catholic school can only assist parents in this duty." Most Rev. Edwin V. O'Hara, Bishop of Great Falls. (See *Parent Educator,* Vol. I, page 5, and on.)

Parents are assisted by the membership of their children in societies or organizations such as: Junior Holy Name Society, Junior Sodalities, Children of Mary, etc.

The Junior branches of the fraternal organizations frequently offer a well-rounded Catholic program.

The Scout movement, too, gives valuable assistance.

Information on the above may be obtained through the Department of Lay Organizations of the National Catholic Welfare Conference.

N. C. W. C. Aids Parents—The Department of Education keeps in constant touch with most of the Catholic schools throughout the country. Through correspondence and various publications, it extends a variety of helps. It renders service to the Catholic schools by giving assistance to teachers in training, for securing advance degrees, and in the field.

The Family Life Bureau of the N. C. W. C. Social Action Department provides valuable literature—leaflets, pamphlets, books on the parent-child relation, and on the training of children, and an evaluation of other publications.

The Confraternity of Christian Doctrine is definitely concerned with the teaching of religion to children, particularly to those who are educated at public schools, through its program of vacation schools, week-day religious classes, and even correspondence classes for those in remote sections. It is doing a valuable piece of work.

The lay departments, with the help of the above, foster better home and school relationships through home and school groups, parents' clubs and Catholic parent-teacher associations (*Suggestions for Catholic Parent-Teacher Associations*—N. C. C. W. National Committee on P. T. A.)

The N. C. C. W. National Committee on the Family and Parent Education, with diocesan chairmen in more than 50 diocesan councils, is a growing influence for good. (See *Proceedings of the* 1935 *National Convention—N. C. C. W.*)

"Parents . . . will regard children as a talent committed to their charge by God, not only to employ for their own advantage or for that of an earthly commonwealth, but to be restored to God with interest on the day of reckoning." (*Encyclical on "Christian Marriage,"* page 8.)

Additional Bibliographhy: *Parenthood* and *Childhood Religion,* by Rev. Dr. Edgar Schmiedeler, O.S.B. (International Catholic Truth Society, Brooklyn, New York); texts noted in the foregoing are available at N. C. W. C. headquarters.

Bishop Byrne *and* Diocesan Council Plan N. C. C. W.'S 16th Annual Convention

THE MOST REVEREND CHRISTOPHER E. BYRNE, Bishop of Galveston, and the Galveston Diocesan Council of Catholic Women are working unceasingly in preparation for the sixteenth annual convention of the National Council of Catholic Women to be held in Galveston, Texas, October 17-21.

Correspondence received at headquarters would indicate a very fine attendance from far-distant as well as nearby dioceses. Motor parties seem to be a popular and economic way of travelling these days and many are being planned. Galveston is also accessible from many points by water which always provides a restful and pleasant voyage. For those who travel by rail, there are exceedingly low rates from practically every point in the United States to all of the principal cities in Texas.

The anticipation with which our Catholic women plan for attendance at national conventions is indicative of the real spirit of interest and self-sacrifice they manifest. One council leader writes: "I will feel compensated for foregoing a vacation now, if I can go to Galveston in the fall. I have promised myself never to miss a N. C. C. W. convention. They prove to be a real tonic for me, spiritually, mentally and physically."

Catholic Part in the History of Texas

The convention this year promises to be just that—a tonic, spiritually, mentally and physically. Galveston, situated as it is on an island, is swept by cool, restful breezes from the sparkling Gulf of Mexico. The pleasant coast climate is invigorating. For those who may wish to remain after the convention, many recreational features are available—fishing, boating, golfing, tennis, horseback riding.

The whole state of Texas is rich in historical lore. Practically every city is holding a community celebration to commemorate some historic event in connection with its settlement, development, winning of independence and joining the Union. That Catholics played an important part in this unfolding is evidenced by the fact that to the Catholics of Texas in recognition of their contribution was conferred the privilege of commemorating the most important historical event in its history—the Battle of San Jacinto, which marked the turning point in Spanish domination. A stop-over at any one of the cities on the return trip will be well worthwhile.

But the vast interchange of ideas which takes place at a convention as large as this is its important contribution. Women gathered from the east, west, north and south bring to the convention the results of their experiences—what they have been doing in their localities, how projects worked out, what difficulties were encountered and how they were met, and most important of all—plans for the future.

We cannot rest on our past laurels. Life is not static. We must always look ahead to the future . . . taking what we have learned in the past, reshaping it, or evolving entirely new formularies, and bring all this back to our individual community for application, changing if necessary to fit local conditions.

One session of the convention which has always proved most helpful in the field of organization problems is that held on Saturday preceding the formal opening of the meeting. This year, the Saturday meeting will be in the nature of a regional conference in which not only the diocesan presidents and officers of that particular region will participate, but all council leaders who journey to Texas for inspiration and aid.

Headquarters has already been informed of the attendance of diocesan presidents or their representatives from Charleston, Cincinnati, St. Louis, Des Moines, Boise, El Paso, LaCrosse, Los Angeles and San Diego; Springfield, Cleveland, Denver, Fort Wayne, Galveston, Green Bay, Harrisburg, Lincoln, Milwaukee, Rochester, St. Augustine, St. Paul, San Antonio, San Francisco, Scranton, Spokane, Great Falls, Mobile, Portland, Omaha, Wheeling, and Buffalo. And we count on many more.

Delegates and visitors will be thoroughly imbued with the spirit of Texas Saturday evening—"Texas Night" when an historical tableau will be presented and "The Early Catholicity in Texas" discussed by a noted speaker. A reception will follow affording all an opportunity to get acquainted.

Bishop Byrne to Celebrate Opening Mass

Pontifical High Mass at St. Mary's Cathedral, celebrated by Bishop Byrne, will officially proclaim the opening of our sixteenth annual convention. With prayers of thanksgiving for the advance which the work has made during the past year and petitions to our Blessed Lord to inspire us and aid us during the coming year, the delegates will hear the message of the Most Reverend Joseph F. Rummel, Archbishop of New Orleans.

A cruise on Galveston Bay, Benediction of the Most Blessed Sacrament, and in the evening a mass meeting will complete the Sunday program. Official greetings will be extended by Bishop Byrne, the diocesan president, Mrs. Lucian Carroll, and by civic leaders. The keynote address will be made on that evening.

The Most Reverend John F. Noll, Bishop of Fort Wayne, will address the convention as episcopal chairman of the N. C. W. C. Department of Lay Organizations, on Monday morning. The president, Miss Katherine R. Williams, will give her message. The work of the past year will be reviewed in the reports of the secretary, Mrs. Earl R. Reynolds, and the executive secretary, Miss Agnes G. Regan, and the council's financial status will be given by the treasurer, Mrs. Thomas P. Ryan.

Two very interesting luncheons are planned for Monday—"International Relations" and "The Family and Parent Education." The chairman of these respective national committees will preside at each, namely, Miss Williams and Mrs. Thomas J. Horrigan.

Discussion of National Committees' Work

From 4 to 5 p. m. the work of national committees will be discussed through the medium of a number of round tables—Industry, Study Clubs, Extension of Religious Education, Parent-Teacher Associations and Representation. The presiding officers will include: Miss Cecilia Yawman, Miss Ella Carroll, Mrs. Thomas Dignan, Mrs. William J. Hotz, respectively.

"The Catholic Renaissance" will be the theme of the evening session, which will include a report of the National Committee on Study Clubs given by Mrs. W. I. Grubb, national chairman, and two addresses on "The Liturgy and Literary Revival."

Ever increasing are the problems connected with Catholic participation in non-sectarian groups. The advantages and the dangers will be discussed at the Tuesday morning session, followed by an address and discussion regarding the need for adult education. The meetings of the American Association of Adult Education and the Associated Country Women of the World will be summarized by Miss

argaret T. Lynch, assistant executive secretary of the ational Council of Catholic Women.

Also on the Tuesday morning program is the discussion the work of the Committee on Extension of Religious ducation. "The Retreat Movement" and "Our Cooperion in Government Youth Work" will be the subjects of dresses by able speakers.

With the ever-increasing concern for youth and the recent ogram adopted by the council in their behalf, it is fitting d proper that considerable time should be devoted to the cussion of their problems at this convention. The Tuesy luncheon and a separate afternoon session have been ovided by the program committee. At the general ssion on that afternoon parent-teacher associations will discussed, followed by an hour given to organization oblems—national and diocesan. Convention committees ll report before the close of this session.

"Building a Nation" sounds like an ambitious topic for e evening's session, and it is. The work of the National mmittee on Industrial Problems will be reported by its airman, Miss Cecilia M. Yawman. A panel discussion the place of youth in the work of social reconstruction by presentative young men and women will be followed an address: "Can we Unite for Social Justice?" by an tstanding speaker.

elfare of N. C. S. S. S. Important Convention Concern

The one national project of the National Council of tholic Women, entrusted to them by the archbishops and hops of this country—the National Catholic School of cial Service, will receive attention during Wednesday rning. The chairman of the national committee on the hool, Miss Anna E. McCaughey, will present the comttee's report and preside. A panel discussion by members the school alumnae will be followed by a report of the mmittee on Ways and Means, appointed at the 1935 nvention and serving under the chairmanship of Mrs. thur F. Mullen.

The convention resolutions wil be read before adjournnt for luncheon. A committee on resolutions has been pointed by the national president.

The board of directors and presidents of national organtions will meet at luncheon to discuss "Our Mutual Interss" as will the former officials and directors to discuss arrying on for N. C. C. W."

The Immigration Committee report given by Miss Mary ughlin, national chairman, will be followed on the afternon program by "A Texas Round-up." Mrs. Carroll and rs. Thomas E. Ward, of Oklahoma City, members of the tional board, will tell what the convention has meant the women of Texas and nearby states and an enjoyable ogram of reading and songs will follow.

The report of the Elections Committee will close this sion.

"Women and Social Reconstruction" will be the theme the banquet, which officially closes the convention. Folving a general treatment of the subject, "Woman in ligion," "Woman as a Homemaker," "Woman in the mmunity," "Woman in Charity," will find expression rough brief talks by prominent Catholic women. The rocation will be given by Bishop Noll, and the closing nediction by our host, Bishop Byrne.

holic Leaders Listed on Program

A partial list of those who will take part in the program, d who have not heretofore been mentioned are: Most v. Robert E. Lucey, Bishop of Amarillo; Very Rev. Msgr. chael J. Ready, assistant general secretary, national tholic Welfare Conference; Rev. Gerald Ellard, S.J., St. ry's, Kansas; Dr. Carlos E. Casteneda; Honorable rian F. Levy, Mayor of Galveston; Rev. Dr. Edgar nmiedeler, O.S.B., director, Family Life Section, N. C. C. C. Social Action Department; Sister M. Andrew, O.P.; ss Jane Hoey, director, Public Assistance Bureau, Social Security Board; Mrs. W. E. Kendall, of Houston; Miss Anne Sarachon Hooley, youth chairman; Miss M. Pauline Casey, Scranton; Mrs. James S. Buchanan, Norman, Okla.; Mrs. Robert A. Angelo, York, Pa.; and Miss Anna Rose Kimpel, field secretary of youth activities.

The original plan was to have the week-day Masses in a specially constructed chapel in the Hotel Galvez. However, this was not deemed feasible so the Masses on Monday, Tuesday and Wednesday, will be celebrated in the following churches: Monday, Sacred Heart Church, celebrant, Very Rev. Daniel P. O'Connell; Tuesday, St. Patrick's, Very Rev. John S. Murphy, celebrant; Wednesday, St. Mary's Cathedral, Rev. Marius Chataignon, celebrant. The Masses will be said for the following intentions: Monday, for the intentions of Our Holy Father; Tuesday, for our youth; and Wednesday, for living and deceased members. Mass will be celebrated, too, in the chapel at the Hotel Galvez for those who find it impossible to get to the churches named.

"On to Galveston" Slogan of N. C. C. W. Members

Many of our Catholic women attend the conventions of the National Council of Catholic Women year after year—would not miss a single convention, making every sacrifice to be present. This should be ample proof to those who have never had the privilege, for unless there is real benefit derived through a sacrifice, either of a spiritual or material nature, one is not likely to repeat it.

We want to make this our greatest convention in point of real interest as well as attendance, for unless there is real interest and wholehearted cooperation on the part of all of our Catholic women, the message of the Holy Father as expressed through our ecclesiastical superiors in this country, will not reach out and encompass the Catholic women of the United States, inspiring them and leading them on to greater endeavor, unmindful of personal recognition and of petty difficulties which will inevitably arise in any worthwhile work.

Let the call to this sixteenth annual convention of the National Council of Catholic Women be the sound "heard 'round the world" and let it not only be heard but heeded. Our possibilities are limitless if we but work together—our complete success impossible if we are divided.

Pray for the success of the convention: attend if at all possible and make your enthusiasm contagious so that others will catch the spirit and adopt the slogan "On to Galveston."

OFFICIAL NOTICE

Amendment to N. C. C. W. Constitution and By-Laws

Article IX of the Constitution of the N. C. C. W. provides that "The constitution may be amended at the annual convention by a two-thirds vote of the delegates present and entitled to vote, provided written notice of the proposed amendments be sent to the executive secretary two months prior to the convention. The proposed amendments shall be published in CATHOLIC ACTION *or by letters sent to all organiation members one month prior to the convention."*

At the request of the San Francisco Archdiocesan Council of Catholic Women, the following resolution which is suggested as an amendment to the constitution is presented:

"RESOLVED, That the constitution and by-laws of the National Council of Catholic Women be amended by adoption of such provisions as required to change the plan of regular meetings from annual convention to a biennial convention and regional conferences which are to be held in the alternate years."

This resolution will be referred to the Committee on Resolutions, will be discussed fully at the meeting of the diocesan presidents, and will be submitted to a vote of the convention.

BISHOPS, CLERGY *and* LAITY *at* GREAT FALLS

ELEVEN bishops, a number of prominent prelates from throughout the country, priests and religious, prominent lay men and lay women, and a large group of lay persons—men, women and youth—were present at the Solemn Pontifical Mass which marked the opening of the sessions of the Diocesan Council of Catholic Women, the Diocesan Council of Catholic Men, the Diocesan Council of Catholic Youth and the regional conference of the Confraternity of Christian Doctrine.

Members of the hierarchy present included the Most Rev. Edward D. Howard, Archbishop of Portland, Oreg.; the Most Rev. Charles D. White, Bishop of Spokane; the Most Rev. Edward J. Kelly, Bishop of Boise; the Most Rev. Robert J. Armstrong, Bishop of Sacramento; the Most Rev. Louis B. Kucera, Bishop of Lincoln; the Most Rev. Urban J. Vehr, Bishop of Denver; the Most Rev. Thomas K. Gorman, Bishop of Reno; the Most Rev. James Kearney, Bishop of Salt Lake; the Most Rev. Aloysius J. Muench, Bishop of Fargo; the Most Rev. Joseph Gilmore, Bishop of Helena; and the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, host to the visiting prelates.

The Right Rev. Msgr. John J. O'Grady, executive secretary of the National Conference of Catholic Charities, stopped en route to Seattle. Other prominent clergymen present were the Very Rev. Raphael M. Burke, O.P., spiritual director of the Holy Name Society, Chicago; the Very Rev. Leroy Callahan, diocesan director of the Confraternity of Christian Doctrine, Los Angeles; the Very Rev. John Forest Loviner, O.F.M., definitor and director of St. Anthony's Guild, St. Bonaventure's Monastery, Paterson, N. J.; the Rev. William Mulloy, president of the National Catholic Rural Life Conference, Grafton, N. Dak.; and the Rev. F. Gregory Smith, chairman of study clubs of the Confraternity of Christian Doctrine, Denver, Colo.

Miss Katherine R. Williams, president of the National Council of Catholic Women; Miss Anne Sarachon Hooley, past president and at present chairman of Youth Activities, National Council of Catholic Women; Miss Anna Rose Kimpel, field representative of Youth Activities, N. C. C. W., and Miss Miriam Marks, field secretary of the Confraternity of Christian Doctrine, attended the sessions. Mrs. Thomas Dignan, diocesan president, as well as secretary and chairman of the Committee on Extension of Religious Education, N. C. C. W., presided at many of the meetings of the Diocesan Council of Catholic Women.

Just before the opening Mass, at which Arhchbishop Howard preached, Bishop O'Hara blessed the cornerstone of the new recreation hall which is being erected in memory of Ella J. Heisey by her husband, Mr. Charles E. Heisey.

AT A MASS meeting of men, women and youth, the Most Rev. James E. Kearney, Bishop of Salt Lake, speaking on "Religion and Youth," said: "The true follower of Christ has never been a selfish believer. The very conviction of the tremendous spiritual treasures that are his makes him an unselfish and ardent apostle of Christ. Christ needs such apostles today. . . . Society is growing disillusioned with the claims and promises of materialistic thought. People are steadily drifting away from their churches and lapsing into indifferentism, for what they are nowadays taught is too intangible to have any meaning for them . . ."

The Rev. Wm. Mulloy, president of the National Catholic Rural Life Conference, in his address, "City and Country," advocated an activities program for rural youth.

Because of the large group in attendance at the convention, it was impossible to carry out the original plan of a joint banquet of men, women and youth. Between five and six hundred men and women attended the banquet, while youth participated in a buffet supper followed by dancing. The principal speeches at the banquet were "The Work and Purpose of the Diocesan Council of Catholic Women," by Bishop Gorman; "The Youth of Today," by Miss Hooley; and "Men's Work in the Parish," by Bishop Armstrong.

Other outstanding addresses in the two days' session of the Diocesan Council of Catholic Women included "Women's Responsibilities," by Miss Williams, and "The Dignity and Work of the Parish Altar Society," by Bishop Kucera.

The session Thursday morning was devoted to the Confraternity of Christian Doctrine. "The Confraternity Parish Organization Difficulties," was discussed by the Very Rev. Leroy Callahan; "Methods of Preparing Confraternity Teachers," Sister Lucia, F.C.S.P., dean of the Great Falls Normal College; "Aids to Build and Maintain Class Attendance," the Rev. George L. O'Keefe, director of the Confraternity of Christian Doctrine, Archdiocese of Portland, Oreg.; "A Vacation School in a Parish with a Parochial School," Mother Loretto, Sisters of Humility; and "Religious Instruction of Elementary School Children Not in Catholic Schools," Bishop Kelly.

Mrs. Frank Wolfe, study club chairman of the Great Falls Diocesan Council of Catholic Women, presided at the afternoon session devoted to adult study clubs. The Rev. F. Gregory Smith, Denver, chairman of study clubs of the Confraternity of Christian Doctrine, conducted a demonstration, "Study Clubs for the Laity." Sister Frederic of the Sisters of Charity, of Leavenworth, told of the "Service Rendered the Confraternity by St. Vincent's Hospital-School, Billings."

THREE hundred and seventy-four from outside the city of Great Falls, in attendance at the sessions of the Diocesan Council of Catholic Youth, were entertained in the homes of the boys and girls of Great Falls.

At 6:15 a. m. Wednesday, the Boy Scouts attended a Field Mass at Scout Island, where the principal camping activities of the boys took place during the three-day convention.

Norton Gainian, of Billings, acting president of the youth council, presided at the joint meetings of the young men and young women on Wednesday. The address of welcome was given by Miss Virginia Longtin, president of the Great Falls Young Women's District Council, and the response by Daniel O'Neill, president of the Havre Young Men's District Council, and newly elected president of the Diocesan Council of Catholic Youth. "A Systematic Youth Program" was urged by Bishop Gilmore.

At the luncheon session Miss Hooley spoke on the "Responsibilities of Youth." Besides giving an address on "Girls' Organization Development in the Parish," Miss Kimpel spent a great deal of time in conference with youth leaders, answering questions and pointing out types of programs.

At a joint session Thursday, youth resolved by the examples of good attendance at the Mass and sacraments to influence those who are careless. Through a study of adequate preparation for Catholic parenthood, they will try to influence the coming generation. Open discussion of the question of drinking among boys and girls resulted in a resolution that as a Catholic ideal boys and girls under 21 would not drink "hard liquor."

Some very valuable hints on the organization of study clubs for youth and the best methods of conducting them so as to make them attractive were given by Mrs. Arthur Hagan.

Mrs. C. J. Graves, whose work among youth in Great Falls diocese has been outstanding, was reelected diocesan chairman of youth. At the meeting of the Diocesan Council of Catholic Women, Mrs. Edward Henen was elected president, succeeding Mrs. Thomas Dignan.

Appreciation is due *The Register, Eastern Montana edition*, for its full accounts of the sessions.

N.C.C.W. Representation *at* Charities Meet

After attending the diocesan convention in Great Falls, Miss Katherine R. Williams, national president; Miss Anna Sarachon Hooley, national chairman of the Committee on Youth Activities; and Miss Anna Rose Kimpel, field representative on Youth Activities, went on to Seattle to attend the National Conference of Catholic Charities.

Miss Williams presided at the meeting of the Conference of Religious, at which Most Rev. Edwin V. O'Hara, Bishop of Great Falls, served as the honorary chairman. Miss Hooley was chairman at one of the meetings on youth activities at which time Mr. George F. Denniston, of the Catholic Youth Association of the Archdiocese of New York, spoke on "Urban Programs," and the Rev. Edward M. Farrell, director of the Catholic Charities of Peoria, Ill., discussed "Rural Programs." Miss Kimpel spoke at the general meeting of Catholic Women's Organizations on the place of Catholic women in a leisure time program. Mrs. Robert A. Moen, president of the Seattle Diocesan Council of Catholic Women, was in charge of this general meeting.

Members of the Seattle Diocesan Council of Catholic Women served on the membership committee, entertainment committee, women's reception committee, registration committee, and transportation committee.

During the conference, Miss Williams was hostess at a dinner for the bishops of the Northwest and the presidents of the diocesan councils of this section. Problems of mutual interest were discussed. From the discussion, one gleaned that the bishops and lay leaders present deemed the council an essential part of their diocesan organization and a most effective agency of Catholic Action.

Following the conference, Miss Williams and Miss Kimpel attended a meeting of the Olympia Deanery C. C. W. at Black Lake, near Olympia, the Seattle Deanery C. C. W. quarterly meeting held at the Hotel Washington, and a meeting of sponsors and leaders of youth groups at the Young Ladies' Institute, Seattle. The deanery meetings were devoted to the development of the national committee system and to the development of a diocesan youth program.

While in the Northwest, Miss Williams and Miss Kimpel had conferences with the diocesan officers and committee chairmen in Portland. They attended an afternoon tea given by the Portland Diocesan Council of Catholic Women at which Miss Williams spoke on the "National Council of Catholic Women: Its Privilege and Responsibilities," and Miss Kimpel on "The Youth Program."

On the return trip both Miss Williams and Miss Kimpel stopped in St. Paul for conferences with the diocesan and city leaders of youth in order to plan for more extensive organization through the fall.

Brief Reports *of* N.C.C.W. Activities

The National Catholic Women's Union will hold its annual convention September 12-16, in San Antonio, Texas. Outstanding speakers will be the Most Rev. Rudolph A. Gerken, Archbishop of Santa Fe; the Most Rev. Joseph Rummel, Archbishop of New Orleans; the Most Rev. Arthur J. Drossaerts, Archbishop of San Antonio; and the Most Rev. Aloysius J. Muench, Bishop of Fargo; John Eibeck, national president of the Central Verein; and Mrs. Mary Filser Lohr, national president of the Women's Union.

The last issue of the *News Letter* of the I. F. C. A. has an interesting resume of the N. C. C. W's recently conducted youth institute and the I. F. C. A. program for youth by Miss Mary B. Finan, chairman of youth activities.

The twelfth biennial convention of the I. F. C. A. will be held at the Hotel Adolphus, Dallas, Texas, October 1-5.

"Our Lady of Good Counsel Camp," the first religious vacation camp under the sponsorship of the St. Augustine Diocesan Council of Catholic Women, has just completed its first season. Seventy-one children, 33 girls and 38 boys, ranging in age from 12 to 17, the average age being 13, enjoyed the two week's outing. Not a single accident nor illness marred the record of success. From a report we quote: "If you could only see what the sisters meant to those children, what deep interest they manifested in learning more about their religion. Each boy in camp was taught to serve a Holy Mass; all answered the responses of the Mass. There were 3 hours of instruction each day. The schedule was well planned, allowing ample time for recreation."

The first "Day of Recollection" sponsored by the Wheeling Diocesan Council of Catholic Women, held at Mount de Chantal Academy, was a complete success, so much so that the council had to cease issuing invitations as the academy was "all full up." The outdoor rosary procession proved so popular with the retreatants that it will be an annual affair. Despite the handicap of the recent disastrous floods, 185 women were in attendance.

Under the auspices of the Rochester Diocesan Council of Catholic Women, a garden party was held at the home of Mrs. Chas. Mayer for the benefit of the National Catholic School of Social Service. Mrs. Frank Curtin, general chairman of the party, and Mrs. M. H. Keogh, deanery president, reported receipts approximating $166. Miss Anna Bosch, of Puerto Rico, a graduate of the school, was guest of honor. Miss Bosch is organizer and director of the Annual Campaign Association for the Prevention of Tuberculosis in Children in San Juan, Puerto Rico.

Miss Rita F. O'Grady succeeds Miss Minnie Byrne, executive secretary of the Toledo Diocesan Council of Catholic Women, as president of the Toledo chapter, American Association of Social Workers. Miss O'Grady is a graduate of the National Catholic School of Social Service. Miss Genevieve Griffin, supervisor of Toledo Catholic Charities, is chairman of the legislation committee, and Miss Florence Flannigan, of the Toledo Catholic Charities staff, an alumna of the school, is chairman of publicity and interpretation.

A request to national headquarters from the reference librarian of the Nebraska State University for "the encyclicals of the present Holy Father" was referred to the president of the diocesan council at Lincoln.

Promptly came her response assuming the responsibility and the encyclicals are thus made available to the students of a large secular university.

The Diocesan Council of Cleveland held its second annual institute—a school of instruction concerning the National Council of Catholic Women. We hope to give the report in full of the plan of operation and the results obtained through this method of intimate discussion of council problems.

HOW ABOUT A STUDY CLUB?

CATHOLIC leaders know that STUDY is a necessary prerequisite to Catholic Action. This INTELLECTUAL PREPARATION is most profitable as well as most enjoyable when carried on through the medium of the study club—a small group of congenial persons having a desire to study, discuss and apply Catholic teaching on some subject of common Catholic concern.

LET the N. C. W. C. Study Club Committee assist with information regarding organization methods and program, etc., and the N. C. W. C. Publications Office supply your particular needs from its great variety of timely, popular and useful literature.

PARTIAL LIST OF SUBJECTS COVERED BY N. C. W. C. PUBLICATIONS

- Encyclicals of Pope Pius XI
- Catholic Education
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- Youth Movement
- Social Justice
- Rural Life
- Labor
- Peace
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- Birth Control
- Sterilization
- Catholic Press
- Church and Labor
- Unemployment
- Civic Education
- Parent Education
- The Family
- Motion Pictures
- Catholic Hour Addresses
- Religious Vacation Schools

A month by month series of study outlines on the encyclicals of Pope Pius XI will appear in CATHOLIC ACTION beginning in this issue.

Use CATHOLIC ACTION regularly in your study club work.

IN SPECIAL DEMAND

During the past several months were printed the following timely and useful pamphlets (note those with study club outlines):

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